Amor .

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G. M
Trevelyan.
History
England p. 3.

Anon.

Introduction

"For many centuries after Bretain became an island" the historian says, "the untamed forest was King." As the matter brought of that forest in numerous local says; but when song was heard only by a few then clad hunters in the few Clearings an occasional clearing. Did the chime of song come to an & there ravages became he heard the bird song? Did he mother axe again free for a moment taken?

The tree was felled. Some country hut was made from its branches; & then by degrees, the clearing felt larger & larger, the birds fewer & fewer. & the human being sounds increased. The first songs are outcry deer songs. Spring songs, summer songs, winter songs; for there was no comfort indoors; no bitter light, & no books.

The eye therefore was much more important to the first singers than to us. And what did he see? Some parts of England can still be seen as they saw them — the fens & the downs. & Now & then, by Choosing a view carefully, & acts & climb a chimney crag bay above we can still see a flat fen, with birds & trees & nothing in it. a bare. wide bays; or a high down; & then a track, like a green scar, & some strong smooth Curve — The pack horses came jolting that road, the travelling tribes; Came along that road; & as time went on, along which the travellers came. Early in the morning the Nuns became woolen Cloaks: were chaged to wool cloth; he carried an axe to a dagger instead & an axe; & at last, where the instead. & a grey rock, to mark the meeting place, & the burial place to Cross. there was a

Lesten hem to me, gthen early & late:

Sumer is icumen in,
Lhude sing cuccu ...

Bytweni March ant Averil,
When spray biginneth to springe,
The lutel foul hath hire wyl
On hire lyve lud to singe ..

When the nyhtegale singes,
The wodes waxen grene,
Lef ant gras ant blosme springes
In Averyl, I wene
....
Ich have loved al thes yer
That I may love namore;
Ich have dyked mani dych,
Lemmon, for thin ore ...

Mabel ~~the voice of~~ Anon, singing out of doors,
Singing became love & spring make him vocal;
~~but he, & the, had~~ But who listens? ~~What was~~
~~The first song was sung~~ Upon the song is
~~The~~ & the
Not to be heard, it was one & the same ~~song~~

~~Was the listener that~~
Somebody heard that particular song, or it
would not be heard to day. The words were
written down; ~~The~~ had an audience; but
No name. ~~No song was therefore attached~~ to the
~~Author.~~ ~~And~~ ~~It was~~ Among many
Singing, ~~Therefore~~ differs from all other singing.
But ~~also~~ this song differs from all other
song. It has now become widely
song because this was attached to a name.
Anon is only a voice.
It has his appearance today; to
When some ~~previous~~ dance, a hand with

a broadsheet at p, in Cheapside; ~~a~~ not but you can be ~~at~~ ~~[illegible]~~
the author: And a Anonymity has become the Church where
by those who work to conceal. Not. The old Anon was
had nothing to conceal: his audience was ~~that~~, as for his audience
The audience was w hose interested in him that
the a to whom the name was he never thought to give it.

The voice that broke ~~that silence was~~
& the voice that sang was like a birds voice.
It was the voice of Anon singing out of doors.
Some one must have heard the song & noted it,
for it was remembered, & later written down.
The singer had his audience, but the audience was
so little interested in his name that he
never thought to give it. The audience
took part in the song. Many took it
they sang, ~~or clapped, or~~ filling in the harmony;
helping out the meaning.

The ~~author~~ singer had no home, no name;
Anon. is only a voice; without ~~home, worth~~
sex, ~~without lodging~~. The song became the
song has come, & went on & on; because he loves
because he is hungry: or thirsty; or merry.
His songs are simple; but remembered, because they
touch everybody where the ~~heart~~ kisses the story.
Love; ~~a tear, laughter & laughter are~~ ~~[illegible]~~
passed ~~emotion~~. The Anon therefore is the
common singer, the undifferentiated. ~~He~~ is
sometimes woman; sometimes man. We can
~~in his singing~~ never ~~know~~, always act of
know; seeing. We by the Anon is

Has a very quick eye: ~~He the eye~~ is connected with the body rather than the brain. ~~He~~ Anon has no home. He lives a roaming outlaw's life, hears ~~rather than thinks~~, & ~~is a lonely~~ Carries stories, ~~as Anon's day, was~~ going from village to village, through & along grassy paths, where even the ~~down~~ hills; ~~is seeing~~ ~~he can still sometimes~~ see a town, ~~by~~ changing as a bungalow, we can tell in what ~~age~~ he saw: a flat fen, bird haunted, reed whispering, ~~water logged~~, ~~or~~ a down ~~with turf only~~, covered with turf, & the war on the down, when ~~he~~ Anon came, when he made his stories.

Anon was an artist: he knew when to stop

Anon Caxton who killed Anon. by giving him a name. ~~Stories~~ Caxton made Anon some one apart from his song. ~~But the artist~~ ~~was~~ The artist was ~~before~~ in Gerbera, however, before Caxton:

& the printed books, with the author's name attached by bringing the author, ended the nameless song & the Gerbera. ~~If the song became~~ The author became alone responsible. Never again was the song to be found as ~~it was~~ attached the song to the author.

After that (1475) Anon becomes James a Thomas: he lives in a home & he has books: ~~this~~

The heart of this vast proliferation of printed pages is always the song. ~~It has is to~~ The song has ~~gradually~~ the same power over the ~~mind~~ reader in the 20th Century as over the hearer in the 11th Century. ~~The twice stories~~ ~~in the hand. in the hand - reading.~~ ~~It~~ ~~To~~ ~~But~~ either to ~~be~~ come upon the song. Expound, or to feel the desire to ~~express~~ express, - ~~to to be the~~ or to expound the ~~expression~~ song made by another, is ~~to~~ the

to see the the Temple, the the to enjoy heaven; to enjoy heaven; the song must be among the most deep rooted, & the toughest of human instincts. But But And like the instinct an instinct of self-preservation; perhaps: only by when we hunt two & two together do we converse. Two & two may be two lines, two words, two books. But the Making whatever this deity the dissolution; which is & if we then accounts for the passion with which we ask these questions, is in books. many, perhaps, mankind, according to our is seems to be connected with the by the books a passion with our longing love of life. No poet would put write his hatred of life into words unless he had a wished loved life. But when the printing press came into existence, a those other forces which we are (as we see) by know them we with their which cover over the song; — books themselves: & then the readers of books. But Could we at the moment as the instant could by the use of some X ray the readers mind, we by the use of some should find, like a nebulous nimbus surrounding the song, influences; of streaming round him; the his clan; his family: his the the newspaper: the Celts... so many, & some so obscure, that we may call them by Analysed names — Nen, Crot & Pully... Nen Crot & Pully then are always at their tasks: & if More: more complex they become as time passes. song is only to be delivered with great solemnity. And we must then, — Anon died then in 1476... that great author, That babbling, child like, but story teller... the who was daily the audience; — And to seek follow his fortunes, we might turn to an outsider. One of those Commentators, who tell us much about Nen Crot & Pully. Harrison his name was.

do we make very apart

a stream of

we his and unfortunate very understand much an Author

Cyprus is
Clear cut
out to.

too
much
flair.

winter was hard.

Back for him of course we have to wait until there is a
past. Time has to have drawn its black veil over
the horizon. Then, when Anon is long dead, when the
Canterbury Pilgrims have gone their way, ~~we begin to~~
~~be the past~~ some body looks back. He is
a representative man; the first or last long line of
learned & ~~the~~ learned men who ~~have officiated as many~~
~~who have been rectors of country parishes~~ have
had time to think about the past, in the quiet of the
parsonage. ~~They have been Great~~ Like Gilbert White, like
Kirsner, Harrison, the parson of Radwinter, dug up his own
Corn: & ~~after that was~~ presumably up to
deep with prejudice in the earth in 1572. He was ~~already~~ a
lover of the past. He already sees the present
against the past. He & complains of the sea is
that the present looks ~~naturally~~ grave, & there is too much
ungainly, ~~feeble~~ degenerate. In the ~~sea~~ too much silver,
Comfort; too ~~many~~ much luxury. too many tables,
pots, & too many chimneys. In that the living
The young men & shallows are not the men their
fathers were. ~~They have~~ The smoke is drawn off
from their lodgings ~~were~~ by chimneys, so that
instead of being salted & ~~the~~ smoke ~~that~~ cause
Lodgers were them they are tender, unfit to
rheumatism. They dress fantastically compared with
their ancestors.

~~But the past of the~~ ~~The past of the body~~
~~But England was~~ only the Harrisons ~~fault is not~~
the ~~English past~~. But Harrison read the past
against which Harrison set the present was not the
~~English past~~ But England only served to
But the Irish past only served to show the
the change that had come over homes, furniture.
Clothing. ~~The~~ Great Irish literature to against
which the ~~dark~~ ~~darkness~~ of English show up the

the debris of English literature. ~~The great~~ "English had gone underground for two centuries..." ~~The~~ Anon had very ~~can~~ his ~~barbarous~~ Ivory Tower at the back door, or in a language which was as unknown to Harrison as

Cham for wowing al forwake,
Every w water in wore —
...
An heindy hap chalche yhent;
Ichot from hevene hit me sent —

It was as difficult for him to shut out those voices as for us. ~~The readers of books~~ The College libraries were chained to the desks ~~Gr~~ books that were chained to the desk in the They were written by & the literat part or in literature was the past the Greeks, & the Latins. It was to that part that Harrison compared the Chaucer & the Gowers & the Lydgates That was the literature that occupied the same place in Harrison mind that the Elizabethan occupy in our minds. ~~When the~~ The readers of his time were the learned men who had access to the College libraries where the valuable books were chained to the shelves. Or they were ~~noble men~~ women, who the nobles. "our ancient ladies & the Court" were to be always reading the holy Scriptures, "or translating of other riens into our English & Latin tongues".

~~It that was~~ ~~It was do not let~~
~~It Anon fancy his books~~
~~when he looks back, sees~~ has, ~~for a background to~~
his does not see Anon, speak, when he looks back; he sees Herrican Cornelius Agrippa, Suetonius, Pliny, Marcus Cato, Cicero.

~~But~~ But ~~Cesfor~~ ~~Hisagainst that~~ Its Walks his hope
with ~~those heroic figures~~ Those are the great figures
that surround the peasants: The pilgrims: the vagrants; —
But ~~besides the~~ The wandering vagrants, the beggars
who sings to the dairymaids at the back door
makes us Those against those Greeks & Romans.
But ~~But~~ But he ~~shows us the actual home;~~
which has been built But there is England surely,
the ~~village, with~~ the farmer has been felled; the
hut has given place to the house: the house has
windows. chimneys. hollows. & Elves sings:
The ~~Poet~~ And there is London; with its
& Greenwich. & the Queen; & a few Whigs: &
& there, though he cannot see himself, is
Harrison, & Shakespeare. for kindly man,
obsequiously addressing his patron, Lord Cobham,
words to his Radwinter & Essex; ~~took a~~ away a
martlet; &

Sophia had gone downstairs, into the kitchen, into the
larder jar.
& more painful. For they reminded her of her lack of
work; ~~of her~~ ~~proficient~~ ~~his mind~~
when he looks back, he does not see Chaucer, Lydgate,
Gaytridge: ~~he does not~~ He sees ~~the~~ unknown barbarous
Campaigns & wh- was strong, in claiming
an Ancestor, was ~~to have~~ not the
Chaucer is not his ancestor, as he is born: he looks.
~~Others~~ His ancestors. Gypsy & the mind, are the
Greeks & the Romans. — ~~The Britons~~
In the background of his mind waved the old
beauty ~~of~~ . They occupied the same place in
his mind that the Elves & fairy queen.
The great books that were chained to the